

PRABHU SRI SRI SHYAMANANDA



Srikrishnagopalananda Deva
Goswami Prabhupad



Sri Sri Radhashyamsundar Devaji Maharaj
Worshipped by : Sri Shyamananda Prabhu and Sri Baladev Vidyabhushana

Sri Sri Gauranga Vidhur Jayati
Sri Sri Radhashyamsunder Deva Vijayate Tamam
Sri Sri Shyamananda Prabhu Sharanam
Sri Sri Rasikananda Prabhu Sahaya

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Preface

On critical study (thorough review) of the biography of Shrila Shyamanand Prabhu and remembering his supernatural acts (Divya Leelas), in addition to our wits and minds, our organs of sense are also stupefied.

By gifting Her gem studded golden anklet, the anklet tilak of the shape of her lotus foot and beautiful Shrivigraha of Shri Krishna with three bends in His body, Shrimati Radha Ranee, daughter of Shri Brishbhanu Raj, showered the nectar of Her divine grace on Shrila Shyamanand Prabhu. We don't find any other example of such grace, in the history of vaishnava world. Even the diadem of solemnity, Shrila Jeeva Goswami, started dancing like a child out of divine joy, after hearing about Her supernatural grace. In the book titled 'Prem Vilas' Shrila Shyamanand Prabhu has been described as power, light and emotional incarnation of Shrimad Advaitacharya. In Yogi Damodar episode available in another book titled "Shri Shri Rasik Mangal" Shrila Shyamanand Prabhu has been described as beloved / sweet heart of Lord Shri Krishna. In Shridham Vrindavan, Shrila Shyamanand Prabhu remained immersed in the service and devotion of Lord Shri Krishna. Lord Shri Krishna Himself ordered

him thrice to go to Utkal Pradesh, (which was fascinated by the illusion at that time), for propagation of Prem-Bhakti.

After getting Deeksha from Shrila Shyamanand Prabhu, Yogiraj Damodar Pandit became a gem of devotees. Uddand Bhoonya, a cruel Landlord of Ballia (a place situated near Shri Nrsinghpur) had indulged in cold blooded murders of uncounted vaishnavas and had kept their 718 tattered clothes (goodrees) in one room of his palace as objects / articles of exhibition. Such a devil like man also became a devout vaishnava by the grace of Shrila Shyamanand Prabhu. He granted Prem Bhakti even to animals, birds and immovable objects of the forest, while he was on his way to Shridham Vrindavan via Jharikhand.

Right from the tigers of the forests, to the crocodiles living in different rivers, became beneficiaries of rare love of Shri Krishna by getting Harinam from Shri Shyamanand Prabhu. Many from amongst those Muslims who, because of their blind hatred for Hindus, had destroyed their uncounted temples with Shrivigrahas adorned in them, later on felt extremely attracted by his (Shrila Shyamanand Prabhu's) amazing divine personality and ultimately sought refuge in his lotus feet. What to talk about human beings, animals and birds etc., even gods and goddesses living in this mortal world also preferred to take refuge in his lotus feet and made their lives felicitous. Goddess Rankinee of Dhalbhoomgarh,

goddess Vasulee of Bhograyee, goddess Serv Mangla of Keshyadee, who used to eat flesh of human beings and animals etc., also became devout vaishnavis after taking refuge in his lotus feet, totally discarding and forgetting their cruelty.

It is a very difficult and crazyheaded work for an ignoramus (unwise), hypocritical, extremely faithless and a wicked person like me, afflicted and eclipsed by kaliyuga, to narrate the divine acts (leelas) of Shrimad Advaitacharya, the second form of Shri Shri Mahavishnu on one hand and Shrila Shyamanand Prabhu, the eternal sweetheart of Lord Shri Krishna on the other, but despite that, I am daring to narrate the divine acts (leelas) of Shrila Shyamanand Prabhu devoted only to Lord Shri Krishna, by taking shelter under the umbrella of his lotus feet, considering him as my only anchor (Support).

If the merciful vaishnavas, while bestowing upon me their mercy, are able to taste and grasp even the smallest part of the leelas of Shrila Shyamanand Prabhu by going through this small book, I feel that my effort will become fully successful.

Many contradictions are found in the leelas of Shrila Shyamanand Prabhu narrated in different books, authored by different writers. I have spared no effort to reconcile them in my book on the basis of the authentic information available with the seat of Shyamanandee

Goshtee. I have taken help from the following books, in writing of this book :-

S. No.	Name of Book	Name of author
1.	Shri Shri Shyamanand Shatkam	Shri Anirudhavtar Shri Shri Rasikanand Prabhu
2.	Shri Shri Shyamanand Rasnidhi	-do-
3.	Shri Shri Bindu Prakash	Shri Acharya Murari
4.	Shri Shri Shyamanand Rasarnava	Shri Krishna Charan Dasa
5.	Shri Shri Shyamanand Prakash	-do-
6.	Shri Shri Bhakti Ratnakar	Shri Narhari Thakur
7.	Shri Narottam Vilas	-do-
8.	Shri Shri Rasik Mangal	Shrimad Gopijan Vallabh Dasa
9.	Shri Prem Vilas	Shri Nityanand Dasa
10.	Shri Shri Abhiram Leelamrit	Shri Abhiram Dasa
11.	Kanak Manjari Shri Shri Shyamanand	Shri Brijendra Nandnandanand Dev Goswami
12.	Shri Shri Shyamanand Charitra Sudha	Shri Subal Chandra Goswami
13.	Shri Shri Shyamanand Charitamrit O Bhajan Padhati (Oriya)	Shri Kanhailal Adhikari
14.	Prabhu Shri Shyamanand (Oriya)	Shri Parvati Charan Dasa
15.	Shri Shri Shyamanand Leelamrit O Bhajan Padhati (Oriya)	Shri Nrisinghanand
16.	Shri Guru Kripaar Daan	Shri Ram Das Babajee Maharaj
17.	Shri Hari Bhaktivilas	Shrila Gopal Bhatt Goswami Pada

Those, who have helped and assisted me in preparation of Manuscript and other publication work relating to this book, in any form, may become beneficiaries in the sweet Nikunj Leela of Shri Shri Radha Shyam Sunder Ji. This is my earnest request in the lotus feet of Shrila Shyamanand Prabhu.

Unworthy and sinful writer

Short Biography of **Shrila Shyamanand Prabhu**

A rich man named Shri Krishna Mandal, used to live in village Dharendra Bahadurpur under Gaud Mandal in the sixteenth century (A.D.). He was very serene, gentle, attractive in appearance, having faith in the service to gods and Brahmans. Above all, he was utmost devotee of Lord Shri Krishna. Name of his wife was Doorika Devi, who was faithful follower of her Krishna Devotee husband in every respect and she herself was also a devotee. Such, harmonious and beautiful combinations are seldom found. Otherwise affluent and well placed in every respect, Shri Krishna Mandal was very much unfortunate from children's side, as his many children had died immediately after taking birth. So he remained childless for many years. However, after the demise of his so many children, a son with the characteristics of dignatories, was born in the family in the year 1535 A.D., on Mudhu Poornima day of chaitra month (Indian Calendar month). The villagers gave him a very ordinary name (Dukhi) due to this doubt in their minds that he might not also attract the attention of the god of death and bad stars (planets) like his elder brothers if he was given an attractive name.

Dukhi started growing like the digit of the moon. From his very childhood, he was very much vigilant about the association with Sadhus and discarding of association with wicked persons. Due to his serene gentle nature, courteous behavior, simplicity, amiability and total attachment with meditation, his parents and neighbours, started loving him. His "annaprashan" and "Choodakaran" rites were performed with pomp and show. Due to his wonderful intellect and extraordinary sharpness for understanding, he finished the study of grammar etc. in a very short time. There after, he studied poetry etc. also.

From his very childhood, a light of devotion of Lord Shri Krishna was clearly visible in his heart. The attractiveness of worldly affairs, could not allure his mind. He totally immersed himself in the violent waves of love for Lord Shri Krishna, which attracts the minds and souls of devotees. He developed a feeling that it was very essential to take refuge in the lotus feet of a true guru to achieve access to the lotus feet of supreme Lord, after arriving on the other side of worldly ocean. He had heard from the vaishnavas about the extraordinary devotees of Shrila Hridaya Chaitanya Adhikari Thakur, dearest disciple of Shrila Gauri Dasa Pandit Thakur, who had been initiated by Shri Shri Gaur Nityananda themselves. Shri Dukhi made up his mind to choose him as his guru. His father Shri Krishna Mandal felt extremely happy, over the selection of guru by his son, but when Shri Dukhi

expressed his desire to go to Ambika to join his Guru, after treading a long and tiresome road on foot, then keeping in mind the impending separation and off springing love, he (Shri Krishna Mandal) started creating hurdles by adopting deceptive means to delay his departure. When Shri Dukhi came to know that his affectionate father would go on creating hurdles to delay his early departure to Ambika, then influenced by the strong wave of love for Shri Krishna, he left home like a worthless object, on one chilly night of the Month of Phalgun, covered by a sheet of dense fog. Covering a very long and difficult road all alone, on foot, he reached Ambika.

A Skillful virtuous man is competent to recognize the other having similar virtues, at once. A dexterous jeweller possesses necessary competence to recognize and take out the diamond lying in a big heap of pieces of glass. In the same way, seeing Shri Dukhi, Shrila Hridaya Chaitanya Adhikari Thakur, guessed at once that the new comer had got the base essential for devotion of Lord Shri Krishna. Shri Dukhi won his heart in a very short time. Influenced by his extraordinary faith in the service and devotion for his Gurudeva, tender and affectionate hearted Shrila Hridaya Chaitanya Thakur granted Harinam and then Deeksha of Shri Krishna Mantra to Shri Dukhi on Phalghuni Poornima of the year 1553 A.D., engaged him in the divine service of Shri Shri Gaur Nityananda and renamed him as Dukhi Krishna Dasa.

Despite best possible service to Guru, Bhajan with desired devotion, regular chanting of Harinam by counting of beads and listening to the Leelas of Lord Shri Krishna along with Sankeertan, Shri Dukhi Krishna Dasa was not feeling satisfied. He was always having a feeling that something was missing. In view of this, he left for pilgrimage to all holy places of India with the permission of his Gurudeva for pacification of his restless mind. He returned to his ancestral village Dharendra in 1562 A.D. after having Darshana of all holy places in about 8 years.

On seeing Shri Dukhi Krishna Dasa after such a long time, his parents and relatives felt extremely happy. To bind their son, (otherwise wedded to the devotion of Shri Krishna) to worldly affairs, his parents arranged his marriage with Shrimati Gaurang Dasi, against his wishes.

Those, who have tasted the nectar even once, do not feel satisfied with ordinary worldly sweets. Dwadash vanas (twelve forests) and Up-vanas (gardens) and the land of Brajmandal as a whole, which had the privilege of having entertained Shri Shri Radha Krishna for a pretty long time at the fag end of Dwapar Yuga, would always attract him during his physical stay in his village. Due to his mad craze for dwelling in Braj Mandal, he again left his village for Braja, with the permission of his parents etc. in 1566 A.D. After leaving his village, he

reached Ambika, the divine abode of his Gurudeva, Shrila Hridaya Chaitanya Adhikari Thakur. During his short stay in Ambika, his Gurudeva, felt extremely surprised as well as satisfied, with the extraordinary sense of his devotion and his zeal to serve him (Shri Gurudeva).

Once his Gurudeva instructed him to regularly water the small flower garden of Shri Shri Gaur Nityananda. Showing utmost regards to the orders of his Gurudeva, he started bringing water daily from Ganga in earthen pitchers. He used to bring several pitchers full of water daily, on his head and would water the flower plants. Since he remained immersed only in his job and chanting of Harinam etc., he did not even notice that some wounds had been developed on his head and that worms had taken birth in the same. He remained unmindful of such worldly things as he was born to serve his Gurudeva and the supreme Lord Shri Krishna. One day, when he reached the garden, with a pitcher full of water on his head, his revered Gurudeva was present there. As soon as he placed the pitcher near his Gurudeva, one worm slipped from his head and fell on the ground near the feet of Gurudeva. On seeing it, Shri Gurudeva felt surprised, went near Shri Dukhi Krishna Dasa and saw his head carefully. He saw some wounds with similar worms crawling in them. He immediately came to the conclusion that the worms had taken birth in the wounds caused by continuous hard labour to bring water, as Shri Dukhi

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Krishna Dasa used to carry pitchers full of water on his head, but he had not even once brought this fact to the notice of his Gurudeva, lest he might be deprived of the service relating to watering of the flower plants. The heart of Shrila Hridaya Chaitanya Thakur was overwhelmed with pity and his love for his dearest disciple. He embraced Shri Dukhi Krishna Dasa and made him sit by his side. He rolled his hand endowed with supernatural power, on the wounds existing on his (Shri Dukhi Krishna Dasa's) head. To the utter surprise of all, the wounds along with worms immediately disappeared. After this, Shrila Hridaya Chaitanya Thakur felt that Shri Dukhi Krishna Dasa was a fittest person for the worship of Lord Shri Krishna and that he should be sent to Braj-Mandal, the land of supernatural acts (Leelas) of Shri Shri Radha Krishna. Arriving at this conclusion, he advised Shri Dukhi Krishna Dasa to leave for Vrindavan at once and told him that all his desires would be fulfilled by Shrila Jeeva Goswami, who was living in Vrindavan.

As per the above advice of his Gurudeva, Shri Dukhi Krishna Dasa left for Braja Mandal, the land of his dreams. When he reached there in 1566 A.D., he felt extremely gladdened, on touching and seeing that land, where Shri Shri Radha Krishna had performed uncounted supernatural acts (Leelas). He saluted this sacred land time and again with tearful eyes and overwhelmed heart. He felt that that-land was echoing with the sound like

“Radhey-Radhey” and “Shyam-Shyam”. He further felt that parrots, thrushes and big black bees fond of honey were filling the sky with their noisy voice and humming, giving a feeling that they were chanting repeatedly, the divine names of Shri Shri Radha Krishna and were also singing songs in their praise. Cool Breeze was spreading the fragrance of the divine Bodies of Shri Shri Radha Krishna in the air, on all sides. Ashoka, Kunda, Kadamba, Champak, Bakul and pomegranate trees were standing in rows, by decorating themselves with their own flowers, nursing a desire to serve Shri Shri Radha Krishna. Creepers were also longing to have the touch of the hands of Shri Shri Radha Krishna and they were, therefore, lying low. Attracted by the fascinating Braj-Mandal, Shri Dukhi Krishna Dasa started having Darshana of twelve forests and gardens of the area. After that, he had Darshana of Nand Bhawan in Nandgaon, Brish Bhanu Bhawan in Barsana, certain caves, where Shri Shri Radha Krishna had performed divine feats and at last he visited Giriraj Goverdhan and Yavat Village. From there, he came to Radha Kund, where he paid his obeisances in the Lotus feet of Shrila Raghunath Dasa Goswami and Shrila Krishna Dasa Kaviraj Goswami, who were known for their devotion to Shri Chaitanya Mahaprabhu, monasticism and humility etc. Shri Raghunath Dasa Goswami sent him to Shrila Jeeva Goswami in Vrindavan with a Brajwasi named Dasa. In Vrindavan which is

surrounded by River Yamuna. (daughter of Shri Kalind) Shri Dukhi Krishna Dasa had Darshana of Shri Govind Dev Ji, Shri Madan Mohan Ji and Shri Gopinath Ji and fulfilled his long standing desire of having their Darshana. He then went to pay his obeisances in the lotus feet of Shrila Jeeva Goswami. As soon as he appeared before him (Shrila Jeeva Goswami) and saluted him, by prostrating in his lotus feet, Shrila Jeeva Goswami felt a wave of extreme happiness, flowing through his body and he immediately came to the conclusion that his long wait for such a man had come to an end. He also felt that in a short time, the Raganuga Stream of Prema-Bhakti as pioneered and propagated by Shri Chaitanya Mahaprabhu, would flow in whole of India. Shri Shrinivasacharya, the emotional incarnation of Shriman Mahaprabhu and Shri Narottam Thakur, emotional incarnation of Shri Nityanand Prabhu, fully equipped with their power, had already reached Shri Vrindavan. Now Shri Dukhi Krishna Dasa, the emotional incarnation of Shri Advaitacharya, equipped with his power, had also reached there to join them. The trio started the study of devotional books written by Gaudeeya Vaishnava Goswamis.

Shrila Gauri Dasa Pandit Thakur was a devotee of Sakha Bhava. Since Shri Dukhi Krishna Dasa was a disciple of his (Shrila Gauri Dasa Pandit Thakur's) disciple, Shrila Hridaya Chaitanya Adhikari Thakur,

therefore, he was also a devotee of Sakha Bhava, but on studying Bhakti-Literature under the guidance of Shrila Jeeva Goswami, he clearly felt that among Shant, Dasya, Sakhya, Vatsalya and Madhur Bhavas, last one ie, the Madhur Bhava was the best. In view of this, he became very much anxious to get involved in the special service of Shri Shri Radha Shyam Sunder Ji, in their most melodious Nikunja-Leela. He expressed this desire before Shrila Goswami Paad. At this, Shrila Goswami Paad thought that Shri Dukhi Krishna Dasa was the most deserving person to get discourses in Raganuga Branch of devotion and that there was no hurdle to enlighten him about the abstruse principles of Madhur Bhava. Following the instructions of Shrila Hridaya Chaitanya Adhikari Thakur strictly, Shrila Jeeva Goswami started educating Shri Dukhi Krishna Dasa in the stream of Madhur Bhava. This way, Shri Dukhi Krishna Dasa got the right of devotional service under the guidance of Shrila Jeeva Goswami, who also granted him the rare right of cleaning the groves. From then onward, Shri Dukhi Krishna Dasa started spending most of his time in the service and worship of Shri Shri Radha Krishna, silent repetition and chanting of sacred Harinam etc. in his underground cave (Bhajan Kutcer) in addition to cleaning of groves. He used to go to the groves early in the morning with a broom and a scraping instrument (Khurpa) to perform the cleaning job. This way, twelve years passed in hard

devotion and Shri Dukhi Krishna Dasa gained inspiring promptness in his eternal divine personage.

One day Shri Dukhi Krishna Dasa, while sitting in his Bhajan-Kuteer (Worship Hut), was deeply immersed in remembering the most melodious Leelas of Shri Shri Radha Krishna. All of a sudden, a leela occurring at the same time in the Raas-Sthali occupied his mind. He saw that the lover of Raas, Shri Shyam Sunder Ji was busy in dancing and singing etc. with the beautiful ladies of Braja. Many Sakhees were also dancing, while some were singing melodious songs. At this time, Shrimati Radha Rani also started a very attractive and alluring dance to give more joy and pleasure to Shri Shyam Sunder Ji. Seeing that unique dance, capable of generating jealousy even in the minds of Gandharvas (Demigods), who are celestial singers etc., Shri Shyam Sunder Ji (along with Sakhees) got immersed in the ocean of tranquility. During the dance, a golden anklet, named Manjughosha, which was studded with very costly gems, slipped from the left foot of Shrimati Radha Rani and fell in the Rangshala (dancing Place), but nobody noticed this. When the dance was over, feeling tired, Kishore and Kishori (Shri Krishna and Shrimati Radha Rani) went to sleep on a diamond studded bed. The Sakhees got immersed in the ocean of tranquility on seeing the sweet united couple, through the latticed window. Early in the morning, when the female monkey named Samyagya,

uttered certain words creating fear. Kishore and Kishori (Shri Radha Krishna) woke up and left for their respective homes in a hurry with their Sakhees (hand maids). Shri Dukhi Krishna Dasa also stood up and left for cleaning the groves as usual with his broom and Khurpa (Scraping instrument). On reaching the place of Raas, he noticed more signs of merry making as compared to other days. Mallika Creepers were lying scattered here and there, but despite that, all the trees and creepers were full of fragrance emitting flowers. In the innerside of the groves, foot prints of Shri Shri Radha Krishna and Sakhees could be easily seen. Parrots, Cuckoos and big black bees were busy in singing of morning songs in the praise of Shri Shri Radha Krishna with more enthusiasm. Getting charged with the emotions of extreme divine love, Shri Dukhi Krishna Dasa started rolling on the sacred ground. Later on, controlling his emotions, he some how or the other, started his usual job of cleaning the groves. When he had cleaned just a small portion of Raas Sthali, situated in the groves, singing morning songs, in the praise of Shri Krishna, he suddenly saw a glittering object, under a pomegranate tree and out of utter inquisitiveness, he ran towards the same. Reaching the place where he had seen the glittering object, he became wonder stuck to see a celestial gold anklet studded with very Costly precious stones, called Inderneel Manee, which had enlightened the whole of the area of the groves with its radiance.

Utterly surprised, he looked here and there with investigating eyes, but could only hear a divine communication from the sky, directing him to guard the anklet with diligence. Hearing this communication, Shri Dukhi Krishna Dasa thought that it was a supernatural divine Leela of supernatural Vrindavan Dham, mystery of which would be solved at proper time. As soon as he lifted the anklet and touched his forehead with it, thinking that it (anklet) was really supernatural, a wave of supernatural tranquility, ran across his body. He got charged with eight "Satvik Vikaras (eight virtuous perversions), started dancing and while uttering "Radhey Radhey", he lost his fortitude. After concerted efforts he was able to restore his fortitude, when he time and again reminded himself of the usual service that had yet to be performed by him. "Some mystery was definitely connected with the anklet" again bearing this in his mind, he carefully covered the anklet with his outer garment, along with his Khurpa and hid it under the creepers.

He started cleaning of the groves, more vigorously. After some time, an old woman wearing tattered clothes, appeared before him. On enquiry by Shri Dukhi Krishna Dasa, she told him that her name was Radha Dasee, her caste was Kanya-kubja Brahman and that she belonged to village Yavat of Mathura area. She further told him that previous evening, her daughter in law had come to this place for plucking of flowers but

seeing a tiger at a nearby place, she felt frightened and ran away speedily towards a safer place. Because of over speed, a golden anklet adorning her left foot, slipped and fell down some where in this grove, but she did not notice it at the moment. Radha Dasee continued telling further that she had come to that place to find out that lost golden anklet. In the end, she requested Shri Dukhi Krishna Dasa to return the anklet in question, in case he had found it.

Shri Dukhi Krishna Dasa frankly admitted that the anklet had been found by him but humbly told her that the same could not belong to a person belonging to the mortal world, because with a simple touch of it, he felt charged with divine love for Shrimati Radha Rance. It clearly showed that there was some mystery relating to that anklet. He further said to the old woman that since, she appeared to be an inhabitant of this mortal world, her daughter in law would naturally be an inhabitant of this very world. Above all, the tattered clothes of the old lady were pointing towards her poverty, which was sufficient to conclude that the daughter in law of that poverty stricken old woman could not adorn her foot with such a costly gem studded golden anklet. In the end he said that in case her daughter in law could come to that place to show the absolutely similar anklet adorning her right foot, he could return the anklet found by him to her in the presence of five to ten persons of her village.

Hearing these firm and frank words of Shri Dukhi Krishna Dasa, the old lady felt bewildered. Otherwise this lady with tattered clothes was not an ordinary poor woman. She was infact Lalita Sakhee, hand maid of shrimati Radha Rani, daughter of Shri Brish Bhanu Raj. From the elegance of speech of Shri Dukhi Krishna Dasa, Shri Lalita Sakhee, female friend (hand maiden) of Shrimati Radha Rani, was quick in judging that it was difficult, if not impossible to overcome his intelligence.

Noting the suspense and difficulty of Shri Lalita Sakhee, Shrimati Radha Rani, who was standing behind the creepers, with her other female friends, namely Shri Vishakha and Shri Vrinda etc., appeared before Shri Dukhi Krishna Dasa and acted as a mediator. At last, Shri Lalita Sakhee apprised Shri Dukhi Krishna Dasa of the factual position. On knowing the reality, he became dumb founded. Shri Lalita Sakhee frankly admitted that his guess, that the invaluable anklet could not belong to the daughter in law of a poor lady, was true. She told him that the same (anklet) infact belonged to Shrimati Radha Rani, daughter of Shri Brish Bhanu Raj and beloved sweet-heart of Shri Krishna, son of the king of Gokul, Shri Nand Ji. Bitten by suspense, Shri Dukhi Krishna Dasa then enquired as to how the anklet in question had slipped from the left foot of Shrimati Radha Rani and fallen in the grove. On this, Shri Lalita Sakhee narrated the whole episode in detail. She further told him, that

they all wanted to reach their home before the scurrilous mother in law of Shrimati Radha Rani woke up from her sleep. She advised Shri Krishna Dasa to ask for a boon or favour in exchange of the anklet. Reacting to this offer, he expressed his desire to have Darshna of Shri Lalita Ji in her real form. She fulfilled his this desire by granting him supernatural vision. After this, Shri Dukhi Krishna Dasa requested for a right to serve Shrimati Radha Rani Ji in Her Nikunja Leela (Leela in harbour) in eternal Vrindavan Dham. Shri Lalita Sakhee told him that he would get that right after leaving the mortal world. He then expressed his desire of having Darshan of the lotus feet of Shrimati Radha Rani Ji. On direction from Shrimati Radha Rani, Shri Lalita Sakhee granted "Shadaishwaryapoorna" Shri Radha Mantra to him and shri Vrinda Ji led him to Shri Radha Kunda to take bath. Shri Dukhi Krishna Dasa had a dip in Radha Kunda. When he came out from the Radha Kunda after bath, chanting Shri Radha Mantra, to the chagrin of all, he took the form of Sidhmanjari. With bright golden lustre, that Manjari entered the Nikunj temple of Shrimati Radha Rani placing the golden anklet on his/her head, closely following Shri Lalita Ji and Roop Manjari. As soon as Shri Lalita Ji touched his forehead with the divine anklet, as per the direction from Shrimati Radha Rani, his Hari Mandir Tilak was surprisingly converted into divine Tilak of the shape of lotus foot of Shrimati Radha Rani. After

this, Shrimati Radha Rani. took kumkum. sandal and kapoor adorning her breasts. mixed them with honey, rubbed them on the stone called chandrakant and drew a bright round mark with the help of the front part of the anklet on the forehead of Shri Dukhi Krishna Dasa in between the new tilak. Shri Lalita Ji named this new tilak as "Shyam Mohan Tilak" and renamed Shri Dukhi Krishna Dasa as Shyamanand for having delighted Shrimati Radha Rani Ji. Seeing Shri Krishna Dasa in Manjari form, Shri Vishakha Ji addressed him as Kanak Manjari because of his golden complexion. Shrimati Radha Rani and her companions showered their choicest blessings and grace on him and advised him to go back to the world of mortals to complete his assigned job.

Getting above direction and anticipating separation from the lotus feet of Shrimati Radha Ranee, Shri Dukhi Krishna Dasa started wailing in distress. With tears in his eyes, he requested Her time and again, not to send him back to the mortal world, depriving him of the service of Her lotus feet. Shrimati Radha Rance also felt deeply afflicted, seeing Kanak Manjari (Shri Dukhi Krishna Dasa) in agony, but because his return to the mortal world was predestined and essential, Shrimati Radha Ranee manifested the image (Shrivigraha) of Shri Shyam Sunder Ji from her lotus heart and got it delivered to Shri Dukhi Krishna Dasa through Shri Lalita Ji, to

relieve him from the mental torture and agony arising from the pangs of anticipated separation. Consoling him, She said to him. "keep yourself engaged in the worship of this Shrivigraha, till you remain in the mortal world. On your return to eternal Vrindavan Dham after your demise in that world, you will be engaged in my divine service. Briefing him about the gains and benefits of the worship of and service to the deity, She said to him as under :-

1. Who so ever shall have Darshana of this deity even once, shall go to the divine abode of Shri Krishna gaining Prema Bhakti. Misfortunes, miseries, heinous crimes/offences, shall not enter his home.

2. Past and future ten generations of the person, who shall have Darshana of this deity every day, shall go to the Holy abode of Lord Krishna. In this world that person shall enjoy life with desired happiness, riches and luxuries, with his sons, grand sons and other kith and kin, like gods. He will be freed from the bonds of spiritual, supernatural and material flames and shall roam like a free fortunate lion.

3. Who so ever shall engage himself in the work of cleaning, brushing and brooming of the temple, shall go to the divine abode of Lord Shri Krishna after enjoying the pleasures of the heavens and shall reside there as courtier of Lord Krishna. Maternal and paternal families with paternal family of the wife of such person, who shall

clean, brush and besmear the temple with cow dung, shall not have to go to the hell for any sin.

4. The sins of a person of religious merit, who will mount a flag on the top of the temple of Shri Shyam Sunder Ji and shall decorate the temple with banners and flags, shall cease to exist.

5. A great man, who shall worship this deity, shall attain power of deliverance of the whole universe and all his desires shall be fulfilled.

6. A fortunate person, who will give new garments to the deity, shall go to the abode of Shri Krishna after living in the land of moon. That person shall become rich, fortunate, disease free, beloved one of ladies and shall go to the abode of Lord Krishna after earning for himself the fruit of having performed Ashwamedha and Rajsooya Yajnas.

7. A person, who will offer precious ornaments studded with gems to the deity of Lord Shyam Sunder Ji, shall find a place for himself in the Abode of Lord Krishna, after becoming a most fortunate chakravartee ruler, earning for himself, the fruit of having performed Ashwamedha and Rajsooya Yajnas.

8. Seven generations of that person, who gets an opportunity to see well dressed deity of Lord Shyam Sunder Ji, shall be liberated.

9. A fortunate person, who will offer ornaments, umbrella and bedstead made of flowers to this deity, shall go to the ever existing Abode of Lord Krishna, after enjoying luxuries of the mortal world. All desires of that fortunate person, who shall offer best oblations and beverages to the deity, shall be fulfilled. He will become rich, powerful, handsome, free from worries and diseases etc. After earning the fruit of having performed Ashwamedha and Rajsooya Yajnas, he shall attain salvation.

10. A person, who will circumambulate the temple four times, shall get the fruit of having performed ten Ashwamedha Yajnas and of having seen all the holy places, having circumambulated them and bathed there. He will not take rebirth in this world and all his desires will be fulfilled.

11. A person who will have Darshana of Shri Shyam Sunder Ji during Aarti, will get full reward for the same. Despite hurdles, he shall go to the abode of Lord Krishna. All his sins, which include murders of Brahmans, etc. shall cease to exist i.e. he will become a totally sinless person.

12. Future and past lineage of that person, who will construct or clean the temple of Shri Shyam Sunder Ji, will go to the divine abode of Lord Krishna. All the sins committed by him shall cease to exist.

In the end, Shri Lalita Ji directed Shri Dukhi Krishna Dasa, not to disclose anything about that Leela relating to the anklet to any one except Shrila Jeeva Goswami. She advised him to chant the divine Radha Mantra granted to him by her, incase he landed in any trouble and by doing so, she would appear before him for his help. Shrimati Radha Ranee and Her Sakhees disappeared after bestowing upon him, their choicest blessings and grace.

Getting the touch of the invaluable anklet of the left foot of Shrimati Radha Rani, the iron scraper (Khurpa) in the possession of Shri Dukhi Krishna Dasa, had been converted into a scraper made of gold and his fair complexion had been converted into bright golden complexion. After the disappearance of Shrimati Radha Rani and her companions, Shri Dukhi Krishna Dasa, feeling deeply dejected and walking very slowly, appeared before Shrila Jeeva Goswami with divine deity of Shri Shyam Sunder Ji on his head. Tilak of the shape of the foot of Shrimati Radha Rani with a radiant round mark within it, on his forehead, new name "Shyamanand" written on his chest, the golden scraper (Khurpa) under his armpit and with tearful eyes. On repeated enquiries by Shrila Jeeva Goswami, mentally upset Shri Dukhi Krishna Dasa, some how or the other, narrated the whole story word by word in choked voice. Hearing the account of the events narrated by him, Shrila Jeeva Goswami felt

extremely delighted and started dancing like a naughty child. He embraced Shri Dukhi Krishna Dasa and started kissing him time & again out of love. He said, "Oh Shyamanand ! I feel sold to you at the cost of your love. Shrimati Radha Rani has showered her choicest blessings upon you. Thinking about this all, I am feeling thrilled. In accordance with your new name (Shyamanand), your Tilak will be known as "Shyamanandee Tilak".

Shri Shyamanand Prabhu got the divine deity of Shri Shyam Sunder Ji manifested from the lotus heart of Shrimati Radha Rani on Basant Panchami of the year 1578 A.D. He adorned Him in his Bhajan Kuteer and got himself immersed in His service and worship.

When a bud blooms, it's fragrance reaches every nook and corner of the garden. It is difficult, rather impossible to confine that fragrance to one place or to keep it in hiding. In the same way, the great achievement of Shrila Shyamanand Prabhu, did not remain confined to his Bhajan Kuteer alone. It became a talk of Braja Mandal, due to which seeds of doubts also started sprouting. Some vaishnavas from Gaud Mandal had come to Braja for Darshana and circumambulation. On their return to Gaud Mandal, they misinformed Shrila Hridaya Chaitanya Thakur, revered Gurudeva of Shrila Shyamanand Prabhu, that he (Shrila Shyamanand Prabhu) had deserted his first (original) Gurudeva (i.e. Shrila

Hridaya Chaitanya Adhikari Thakur). adopted a new Tilak known as Shyamanandi Tilak and had also renamed himself as Shyamanand, discarding the name given by his first (original) Guru. Hearing such a bad news about his dearest disciple, Shrila Hridaya Chaitanya Adhikari Thakur felt deeply hurt. He thought that by deserting his original Gurudeva, Shri Dukhi Krishna Dasa (now Shyamanand) had butchered the dignity of the vaishnavas, for which he would have to go to hell. Thinking all about this, he became restless and left for Braja Mandal with sixty four Mahants. Twelve Gopals and some other vaishnavas of repute and reached Dheer Sameer area of Shridham Vrindavan. He called a large meeting of vaishnavas in Kalpa Kunj to consider and decide about the action to be taken against Shri Shyamanand Prabhu for his so-called antivaishnava act. At the start of the meeting, Shrila Hridaya Chaitanya Adhikari Thakur, in the presence of the gathering, asked Shri Shyamanand Prabhu to explain as to what had prompted him and with whose permission he had deserted his original Guru and adopted a new name and Tilak by discarding those given by his original Gurudeva ? In answer to these questions, Shri Shyamanand Prabhu simply stated that he got the new name and new Tilak with a round mark within it by the grace of his Gurudeva. Hearing this, Shrila Hridaya Chaitanya Adhikari Thakur refuted his (Shri Shyamanand's) submission. He felt extremely unhappy

and said in anger that as per Shri Shyamanand Prabhu's statement, he got the new Tilak & name by the grace of his Gurudeva, but his Gurudeva (Shrila Hridaya Chaitanya Adhikari Thakur) did not know anything about that. He further said that he would wash the new Tilak and name in the presence of the gathering. If these reappeared after washing, he would feel satisfied that the changes were made by his grace, otherwise, Shri Shyamanand Prabhu would be expelled from the vaishnava society for his antivaishnava actions and for telling a white lie. Saying this, Shrila Hridaya Chaitanya Adhikari Thakur washed the new Tilak adorning the forehead of Shri Shyamanand Prabhu and the new name "Shyamanand" written on his chest, rubbing them time and again in a best possible way.

After his Gurudeva had completed his washing job, Shri Shyamanand Prabhu requested the vaishnavas to allow 48 minutes' time and started chanting Shri Radha Mantra. Within no time his soul reached the eternal abode of Shrimati Radha Rani Ji. in his Sidh Manjari form, through Shri Lalita Ji. He apprised Shrimati Radha Rani of the ongoing meeting in Vrindavan of the mortal world.

Under direction from Shrimati Radha Rani, her cousin brother Shri Subal Ji, who also happened to be a companion of Shri Krishna, assured Shri Shyamanand of protection in the matter of Shyamanandee Tilak and

his new name. In view of this development, the Shyamanandi Tilak and name, which had been washed by Shrila Hridaya Chaitanya Adhikari Thakur in the presence of the vaishnavas, attending the meeting being held in Shridham Vrindavan of the mortal world, reappeared on the forehead and chest respectively of Shri Shyamanand Prabhu with more brightness and clarity. Seeing this miracle, sixty four Mahants, twelve Gopals and other vaishnavas of repute, rented the skies of Shridham Vrindavan with applauding shouts, glorifying Shrimati Radha Rani. All those present, felt totally convinced about the rare grace of Shrimati Radha Rani, which she had showered on Shri Shyamanand Prabhu and they started felicitating and blessing him.

After the above event, Shrila Hridaya Chaitanya Adhikari Thakur left for circumambulation of Braja, with sixty four Mahants, twelve Gopals etc. Shri Shyamanand Prabhu followed them.

After having Darshana of twelve forests and various groves etc., all the pilgrims reached Sanket Kunja, where a play relating to Raas Leela of Shri Shri Radha Krishna was in progress. Seeing the dance of Shri Radha Krishna, Shri Shyamanand Prabhu also started dancing on being overwhelmed with emotions and being charged with the Gopi Bhava, drawing a veil over his face and twisting his waist, like Gopies. Seeing his dance, Shrila

Hridaya Chaitanya Adhikari Thakur was caught in some other perplexity. He thought that Shri Shyamanand Prabhu had abandoned the worship of Lord Shri Krishna as per Sakha Bhava and had joined the stream of Sakhi Bhava of Shrimati Radha Rani.

Being a devotee of Shri Krishna's Sakha Bhava, Shrila Hridaya Chaitanya Adhikari Thakur lost his temper and directed Shri Shyamanand Prabhu to stop dancing, but when he refused to oblige him as also to renounce Sakhi Bhava on his several directions, Shrila Hridaya Chaitanya Adhikari Thakur hit him with his stick causing several wounds on his body. However, Shri Shyamanand Prabhu took it very lightly, like one more act of benevolence of his Gurudeva. At night Shrila Hridaya Chaitanya Adhikari Thakur saw Shri Chaitanya Mahaprabhu in his dream. He saw that the shining white outer garment of Shriman Mahaprabhu was soaked with blood at number of spots. Shrila Hridaya Chaitanya Adhikari Thakur enquired the reason of His this sorry plight. Shriman Mahaprabhu told him that the blood stains seen on His outer garment were the outcome of the thrashing he (Shri Thakur) had given to Shri Shyamanand Prabhu, who was very dear to Him (Shriman Mahaprabhu). Hearing this reply, Shrila Hridaya Chaitanya Adhikari Thakur felt very much hurt and sought His forgiveness time and again. Shriman Mahaprabhu while forgiving him, directed him to organise twelve days'

Punishment Festival for the grave vaishnava offence committed by him. Shrila Hridaya Chaitanya Adhikari Thakur gladly accepted the punishment and in the morning, he apprised all the vaishnavas accompanying him, of the sequence of events and the resultant punishment imposed by Shriman Mahaprabhu Himself. He expressed his intention and willingness to organise the Punishment Festival, but when Shri Shyamanand Prabhu came to know about the whole episode, he felt very much hurt and requested the vaishnavas to allow him to organise the Festival on behalf of his Gurudeva, who according to him, was not at fault at all. Observing from this submission, that Shri Shyamanand Prabhu had so much regards for his Gurudeva, the vaishnavas unanimously allowed him to organise the punishment festival in place of his Gurudeva. Resultantly, Shri Shyamanand Prabhu organised first punishment festival in Vrindavan with pomp and show, with the help of Shrila Jeeva Goswami and the vaishnavas of Braja.

After the festival, Shrila Hridaya Chaitanya Adhikari Thakur left for Gaud Mandal with the sixty four Mahants, twelve Gopals and other Vaishnavas. After seeing them off, Shri Shyamanand Prabhu again got immersed in the service and worship of Shri Shyam Sunder Ji. During these days, one more unprecedented incident took place. One night, Shri Shyam Sunder Ji told Shri Shyamanand Prabhu in a dream that His Radha Rani had

appeared in the palace of the king of Bharatpur. He (Shri Shyam Sunder Ji) asked him (Shri Shyamanand) to bring and to unite Her with Him. On the other hand, Shrimati Radha Rani appeared in the treasury of the king of Bharatpur, in the form of a small Shrivigraha of young lass and directed the king to arrange Her marriage with Shri Shyam Sunder Ji, manifested in the grove of Shri Shyamanand Prabhu in Shridham Vrindavan. The most fortunate king, came to Vrindavan with his Maharani (Queen) and officers and performed the marriage of Shrimati Radha Rani with Shri Shyam Sunder Ji, on the Basant Panchami Day of the year 1580 A.D., with pomp and show. Because of the unprecedented incidents taking place during the life time of Shri Shyamanand Prabhu, Shrila Jeeva Goswami decorated him with the title of "Prabhu" with the consent of all other Gaudceya Goswamis and Vaishnavas living in Shri Vrindavan Dham.

For the propagation of Premā Bhakti Dharma, pioneered by Shri Chaitanya Mahaprabhu, Shrila Roop Goswami, Shrila Sanatan Goswami, Shrila Gopal Bhatt Goswami and some other Goswamis, had written many books. For publicity and propagation of these Gaudceya Bhakti Books, all the Gaudceya vaishnava Goswamis living in Vrindavan, unanimously decided and sent Shri Shriniwasacharya, Shri Narottam Thakur and Shri Shyamanand Prabhu to Gaud Mandal, with these books. In the way, the Raja of Vanvishnupur, shri Veerhambeer

got those books robbed. For investigation and recovery of those books, Shri Shriniwasacharya stayed in Vanvishnupur, while Shri Narrotam Thakur and Shri Shyamanand Prabhu left for Khetaree.

Shri Shyamanand Prabhu spent some days in Khetari, remaining busy in evaluation and critical appreciation of the principles & elements of Bhakti, with Shri Narottam Thakur. He there after left for Ambika and spent some days in the service of the lotus feet of his Gurudeva, Shrila Hridaya Chaitanya Adhikari Thakur. After some days, his Gurudeva himself directed him to go to Utkal Pradesh for the propagation of Prema Bhakti. Accordingly Shri Shyamanand Prabhu left for Shri Nrisinghpur via Dharendra (his birth place). Thousands of persons living in Utkal pradesh took Dēeksha from him, after being influenced by the Prema Bhakti emanating right from the heart of Shri Shyamanand Prabhu, by the grace of Shrimati Radha Rani.

In the past, Shri Shyamanand Prabhu, while living in the spiritual empire of Shri Shyam Sunder Ji, in Shridham Vrindavan for fifteen years, had tasted the grace of Shrimati Radha Rani. In view of the attraction of spiritual and Metaphysical contact with Shri Vrindavan, Shri Shyamanand Prabhu again came to this sacred place, with his tutelary God, Shri Shyam Rai Ji and many of his dear disciples. Coming by the road, crossing through thick

forests, he blessed not only the human beings, but also tigers, elephants, bears, deers, peacocks as well as Indian cuckoos (Koels) and granted them Deeksha of Harinam. He left no stone unturned to intoxicate them with Prem-Bhakti.

One day, two lions of the forest, obstructed his way and sat near him. He advised them to Chant Harinam and to the utter surprise of those present, both of them entered the dense forest, after saluting Shri Shyamanand Prabhu time and again. On his arrival in Vrindavan, Shrila Jeeva Goswami and all other Goswainies living there, felt extremely happy and delighted, on meeting him after so many years. One day, he was immersed in the meditation of the lotus feet of Shri Shri Radha Shyam Sunder Ji in Nibhrita Kunja. Suddenly, Shri Shyam Sunder Ji said to him, "O Shyamanand ! These days, all the inhabitants of Utkal, have embraced evil disposition and wickedness. Go to Utkal, grant Deeksha to my dear Rasik Murari and work jointly for the deliverance and riddance of the inhabitants of Utkala." Despite this, Shri Shyamanand Prabhu became indolent and inactive, because of his unwillingness to leave Shri Dham Vrindavan. He did not disclose anything about these clear orders of Shri Shyam Sunder Ji to any one. Shri Shyam Sunder Ji, therefore, appeared in the dream of Shrila Jeeva Goswami and said to him, "O Jeeva ! I have directed Shyamanand thrice, to go to Utkala, but he is not going.

You should advise him to leave at once." On getting this message through Shrila Jeeva Goswami, Shri Shyamanand Prabhu clearly felt that his desire to live in Braja, was not finding favour with Shri Shyam Sunder Ji. In view of this, without further delay, Shri Shyamanand Prabhu left for Utkala via Agra, with his disciples namely Kishore, Balak, Shyam Dasa, Thakur Prasad Dasa etc. When they reached Agra, they were imprisoned by the Kotwal (Station House Officer) of Agra, suspecting them to be smugglers, because they did not have introductory documents. However, affectionate Lord Krishna, punished the Kotwal suitably at night, by appearing before him in the form of Shri Nrsingha. The Kotwal after getting punishment, visited the Jail personally and set all these jailed persons free. He took Deeksha from Shri Shyamanand Prabhu and became a true vaishnava, engaged in the service of sages and Sadhus etc.

Shri Shyamanand Prabhu reached Gaud Mandla via Prayag and Varanasi etc. He went to Bagadi to have Darshna of Shri Krishna Rai Ji. From Bagadi, he went to Bhatbhoomi. The Raja (Ruler) of Bhatbhoomi, himself met him at his dwelling place and took Deeksha from him. One exruler of Bhatbhoomi had insulted some noble spirited vaishnava and because of the curse (Shaap) of that vaishnava, Bhatbhoomi had been suffering from portentous phenomenon created by a tiger. By the grace of Shrila Shyamanand Prabhu, the effect of the curse

subsided gradually and the inhabitants of the kingdom, felt relieved from the trepidation of the tiger.

From Bhatbhoomi, Shri Shyamanand Prabhu reached Dharendra, distributing invaluable Harinam gratis. At that place, a Pathan named Sherkhaan, who was a Royal Deputy Representative, broke the Mridangam etc. possessed by the keertan party, with the assistance of his subordinates.

Shri Shyamanand Prabhu felt annoyed, when the Musical Instruments like Mridangam etc. were destroyed. In anger, he roared scaringly, due to which a dreadful fire was produced, which started burning the beards and moustaches etc. of the tyrants. Some of them started vomiting blood even. They fled the place, after becoming semiconscious. Next day Shri Shyamanand Prabhu went to the town for perambulation with some sankeertan parties. Seeing him, Pathan Sherkhan came to him, fell in his feet and sought his forgiveness for his acts. He narrated the dream, he had seen last night. He told that first of all he saw Allah in His very frightening form. After wards, He appeared in very pleasing fair complexioned form and introduced Himself as Shri Chaitanya Mahaprabhu. He again became angry and directed him (Sherkhan) to take Deeksha from Shri Shyamanand Prabhu, failing which he (Sherkhan) would have to go to hell. In the end he requested merciful Shri Shyamanand Prabhu to bestow upon him (Sherkhan) his kindness. Kind hearted

Shri Shyamanand Prabhu granted Deeksha of Shri Harinam Mahamantra to him and renamed him as Shri Chaitanya Dasa.

From Dharenda, Shri Shyamanand Prabhu went to Rohini, where he visited the Royal Darbar. He saw Shri Rasikanand Prabhu there. Although he (Shri Shyamanand Prabhu) had never seen Shri Rasikanand Prabhu, earlier, but even then he recognized him at the first sight. He granted Deeksha of Shri Krishna Mahamantra to him (Shri Rasikanand), his wife Shrimati Ichha Devi and his little daughter Devki and renamed Shrimati Ichha Devi as Shyam Dasi.

One day, Shri Rasikanand Prabhu became some absent minded while listening to Shrimad Bhagwatam Katha in the Royal Darbar. Annoyed by this, Shri Shyamanand Prabhu hit him twice with his foot. Shri Rasikanand Prabhu felt very much ashamed due to his serious offence and saluting him by prostrating in his (Shri Shyamanand Prabhu's) lotus feet, he repeatedly requested him for his merciful forgiveness. With humility, he said that by the grace of Gurudeva in the form of above punishment, he (Shri Rasikanand Prabhu) felt blessed and that all his auspicious and inauspicious actions had been destroyed.

Getting pleased with his (Shri Rasikanand Prabhu's) devotion to his Gurudeva, Shri Shyamanand

Prabhu started kissing him. to express his extreme happiness and affections.

When Shri Shyamanand Prabhu went to Nrsinghpur from Ghantshila, Shri Narottam Thakur came to meet him from Neelachal. After the return of Shri Narottam Thakur, Shri Shyamanand Prabhu went to Chakulia situated on the road leading to Shri Dham Vrindavan, with Shri Rasikanand Prabhu and stayed there with Yogi Shri Damodar Pandit, who happened to be a classmate of Shri Rasikanand Prabhu.

One day Shri Rasikanand Prabhu requested Shri Damodar Pandit to become disciple of Shri Shyamanand Prabhu, but Shri Damodar Pandit refused to oblige, due to self-conceit, saying that he could do so only if he saw something special in him.

Yogi Damodar used to practise Yoga at a lonely place in a forest, on the Bank of River Kharba, in Chakulia. One day, when he went to that place for performing Yoga, he saw divine image of Shri Vrindavan. In that city, made of precious gems etc., he saw young Lord Krishna sitting on a throne made of invaluable gems. He was in yellow costumes, with flute on His lips and was smiling. Shri Shyamanand Prabhu, in his Manjari form, was offering Paan to Him. Seeing this, Yogi Damodar felt very much bewildered, but simultaneously came to the conclusion that Shri Shyamanand Prabhu

was not an ordinary man and that he was eternal beloved of Lord Shri Krishna. Despite that, his haughtiness, that he was Brahman by caste, did not allow him to take refuge in the lotus feet of Shri Shyamanand Prabhu.

After the above incident, on some other day, when Yogi Damodar returned home, after performing Yoga, he saw Shri Shyamanand Prabhu sitting in Padmasana with closed eyes, deeply immersed in meditation and worship of Shri Shri Radha Shyam Sunder Ji. His room was illuminated with the spiritual light being emanated from his body. After some time, he saw a brightly illuminated sacred thread (Yagyopaveet) glittering on his body. Seeing this all, Yogi Damodar felt extremely perplexed and slowly and gradually his false pride regarding his high caste disappeared. He felt that the place of Bhakti of Shri Krishna, was definitely very high as compared to mere Brahmanatva and that above all, Shri Shyamanand Prabhu was eternal beloved of Lord Shri Krishna. After coming to this conclusion, Yogi Damodar could not remain steadfast and firm. He ran towards Shri Shyamanand Prabhu, placed his lotus feet on his own chest and repeatedly sought apology for the offence committed by him, due to false pride relating to his high caste. In the year 1609 A.D., he took Deeksha from Shri Shyamanand Prabhu along with his mother and two wives.

From Chakulia, Shri Shyamanand Prabhu went to Dhalbhoomgarh. The king of this place was a devotee of goddess Mundalia Rankini Devi. The king made necessary arrangements for the stay of Shri Shyamanand Prabhu, Shri Rasikanand Prabhu and their disciples in the temple of this goddess. At midnight, man-eater goddess Rankini came to these very important persons. When she saw Shri Shyamanand Prabhu and Shri Rasikanand Prabhu sleeping there, she immediately recognised them. She felt frightened and saluting them by prostrating in their lotus feet, she started apologizing repeatedly for all sins committed by her. After that, she went to Raja Naveen Kishore Dhal (Ruler of Dhalbhoomgarh) in a very dreadful form and directed him to take refuge in the lotus feet of Shri Shyamanand Prabhu. She made it clear to him that incase he failed to do so, she would kill him and his family. The Horror stricken king immediately reached the temple with his queen, but Shri Shyamanand Prabhu refused to see his face even. On the other hand, goddess Rankini started worship of the lotus feet of Shri Shyamanand Prabhu. Next morning Shri Shyamanand Prabhu & Shri Rasikanand Prabhu left the temple with their disciples and went to a mango garden situated at a distance of 12 miles, for performing their indispensable rituals of the day. Goddess Rankini Devi brought Shri Naveen Kishore Dhal to that place and made him prostrate in the lotus feet of Shri Shyamanand

Prabhu. On the repeated requests of goddess Rankini, Shri Shyamanand Prabhu very kindly forgave the king and granted him Deeksha with all other members of his family. On the request of the king, Shri Shyamanand Prabhu organized a festival in the mango garden, in which general public of Dhalbhoomgarh also participated along with Sadhus and Sants.

One day king Naveen Kishore Dhal, sent some small stones of the shape and colour of potatoes, with some other food stuff to test the divine power of Shri Shyamanand Prabhu and Shri Rasikanand Prabhu. Seeing those small stones sent with food stuff Shri Rasikanand Prabhu saw through the intentions of Shri Naveen Kishore Dhal. He used those small stones in different vegetables prepared by him, in place of potatoes and offered the same with some other items in the lotus feet of Lord Shri Krishna also. Since he had boiled the small stones like potatoes for cooking prasadam, that place (Dhalbhoomgarh) was subsequently known as Ghantshila. Ghantshila is now a days known as Ghatshila, a corrupted form of the word Ghantshila. Ghatshila situated near Tata Nagar of present day Jharikhand state, still stands testimony to the supernatural act of Shri Rasikanand Prabhu.

After taking Deeksha from Shri Shyamanand Prabhu, goddess Rankini did not go back to the state of

king Naveen Kishore Dhal. She came to Shri Gopivallabhpur with Shri Rasikanand Prabhu and started living in a new temple specially got constructed for her in Bailwan situated on the western side of Shri Gopivallabhpur. She used to arrange supply of plates and cups made of leaves, for use in the festivals used to be organized in Shri Gopivallabhpur. However, due to the misbehavior of one servant of Shri Shri Radha Govind Ji, goddess Rankini has not been performing this service for the last about one hundred years.

Shri Shyamanand Prabhu sent Shri Rasikanand Prabhu to Chakulia from Ghatshila, where as he himself went to Neelachal for some days. From there, he again went to Shridham Vrindavan in 1610 A.D., where he met Shri Shriniwasacharya, after so many years. On the other hand, Shri Rasikanand Prabhu had also come to Braj Mandla separately from Utkala. When he was paying obeisances at the lotus feet of Shri Keshav Dev Ji in Mathura, he suddenly came across Shri Shyamanand Prabhu, who advised him to go back to Utkala. He, therefore, cut short his visit and went back after having Darshana of twelve forests and twenty four gardens etc. Shri Shyamanand Prabhu went back to Utkal in 1613 A.D. with Shri Shrinivasacharya and Shri Ram Chandra Kaviraj via Shantipur, Katoya, Ambika and Jajeegram. They left Jajeegram for Vanvishnupur. The Ruler of Vanvishnupur, Shri Veer Hambeer met Shri Shyamanand

Prabhu for the first time, but after his first Darshana, he came to the conclusion that what so ever he had earlier heard about the greatness of Shri Shyamanand Prabhu, he (Shri Shyamanand Prabhu) possessed more virtues than that. Taking leave of Shri Shrinivasacharya and king Veer Hambeer, Shri Shyamanand Prabhu left for Shri Nrisinghpur.

In 1613 A.D., Shri Narottam Thakur organised a manifestation Festival of Six deities (Shrivigrahas) in Khetari with pomp and show. Many vaishnavas from different parts of India, in addition to those belonging to Gaud Mandal, Neelachal and Braj Mandal, participated in the same. Shri Shyamanand Prabhu was also present with Shri Rasikanand Prabhu and many of his other disciples. After the Festival, Shri Shyamanand Prabhu left for Dharendra via Budhani, whereas Shri Rasikanand Prabhu returned to Rohini, where he came to know about the sad demise of his revered father, Shri Achyutanand Dev and his brothers were at loggerheads over the inheritance rights of his state and the uncountable wealth left by him. His (Shri Rasikanand Prabhu's) brothers and their wives had strong reservations against the vaishnava demeanour and religious observances of Shri Rasikanand Prabhu and they all started confronting him. Noticing obstacles in practising his religious rituals freely, he felt very much hurt and disturbed. Without caring for the

countless wealth left by his father. Shri Rasikanand Prabhu left Rohini for Kashipur with his deity & family and settled there permanently. When Shri Shyamanand Prabhu visited Kashipur, he renamed the dynastic deity of Shri Rasikanand Prabhu as Shri Gopivallabh Rai and Kashipur as Shri Gopivallabhpur in accordance with the changed name of deity. This was done on a specific request from Shri Rasikanand Prabhu.

During his stay in Shri Gopivallabhpur, one day, Shri Shyamanand Prabhu asked Shri Rasikanand Prabhu to sit in front of him and said to him with love, "Rasik ! please give one thing to me in Charity." In reply, Shri Rasikanand Prabhu said with folded hands hesitantly, "Revered Prabhu ! I have already placed my life at your beck and call and in your lotus feet. I have not got anything now, which may be given to you. Even then, I would carry out every order of yours, considering them as "Ved Vakya" (very authentic or sacred words which can not be refuted or refused)". Hearing this pledge, Shri Shyamanand Prabhu said to Shri Rasikanand Prabhu, "Please grant Harinam Mahamantra to every one in Utkala, right from Brahmans to Chandaals, men, women, old persons, Brahmcharees, married, unmarried, Van Prasthas and Sanyasces etc., without any attributes."

Shri Rasikanand Prabhu vowed to carry out these orders of his Gurudeva by saluting him, while prostrating

on the ground in his lotus feet. Shri Shyamanand Prabhu, transmitted full power in his body, by fondling his body with his hands, possessing supernatural power. After that, Shri Shyamanand Prabhu left for Chakulia and gave similar directions to Shri Damodar Mishra as well, for grant of Harinam Mantra to all, without attributes.

In 1616 A.D., Shri Rasikanand Prabhu, as per the advice of Shri Shyamanand Prabhu, organized fifth Dole Festival in Barhkola, in which several Rajas, Maharajas and Mughal Subedar of Medinipur also participated. Influenced by the pomp & show and divinity of the festival, the Mughal Subedar requested Shri Shyamanand Prabhu to organize a similar Festival in Medinipur as well. Acceding to his request, Shri Shyamanand Prabhu went to Medinipur with Shri Rasikanand Prabhu and organized a grand festival of the duration of twenty four hours. In this Festival, the Mughal Subedar, surcharged with divine emotions and love, chanted "Haribole" "Haribole" repeatedly and hearing this, Shri Shyamanand Prabhu named him as "Harbola" or "Haribola". After this Shri Shyamanand Prabhu went to Nadajal with Shri Rasikanand Prabhu, where he started devotion & service of Shri Madan Mohan Ji.

From Nadajal, Shri Shyamanand Prabhu went to Tamluk, with his disciples. They all stayed there in a Durga Mandap. The king of Tamluk was completely

under the influence of a "Tantrik Sanyaasi". On the advice of that Sanyaasi, the king ordered that Shri Shyamanand Prabhu and his disciples should at once vacate the Durga Mandap. He further ordered his officials to dig that place, where Shri Shyamanand Prabhu and his disciples etc. had been sitting, to throw out the clay out of the Mandap and then to fill that place with new clay, because according to him that place had got desecrated due to the stay of the vaishnavas.

Shri Shyamanand Prabhu left that place, with his disciples. After that the officials started digging that place and throwing out the clay as per the orders of the King, but to their surprise, despite doing their best and throwing out several loads of clay out of the Durga Mandap, it remained full with the same old clay. Getting this astonishing information, the king got frightened and came out to take refuge in the lotus feet of Shri Shyamanand Prabhu, but Prabhupada refused to see his face even because of his antivaishnava acts.

At night, Shri Chaitanya Mahaprabhu told Shri Shyamanand Prabhu in his dream that some years ago, He (Shriman Mahaprabhu) used to be worshipped in Padumvasan but because of the wickedness of the fraudulent Tantarik sanyaasi, His (Mahaprabhu's) Shrivigraha was living in hiding, in a mat lying in the house of a Brahman of Mirzapur. Shriman Mahaprabhu directed

Shri Shyamanand Prabhu to bring His Shrivigraha from that place and restart His worship and service in the same old temple. Under the orders of Shri Shyamanand Prabhu, next morning Shri Rasikanand Prabhu went to Mirzapur incognito and came back after having Darshana of Shrivigraha of Shriman Mahaprabhu in the house of the said Brahman.

On his arrival in Padumvasaan, he informed Shri Shyamanand Prabhu accordingly. Acting on that information, Shri Shyamanand Prabhu went to Mirzapur with Shri Rasikanand Prabhu, other disciples and a Sankeertan Party. The king of Tamluk also followed them with his army.

After satisfying the Brahman of Mirzapur, Shri Shyamanand Prabhu brought back the Shrivigraha (deity) of Shriman Mahaprabhu to Tamluk. The king got constructed a new temple for the Deity and donated sufficient land for His service etc. Under the orders of Shri Shyamanand Prabhu, Shri Radhavallabh Dasa, a disciple of Shri Rasikanand Prabhu, granted Deeksha to the king. The fraudulent Tantrik Sanyasi left Tamluk for some unknown place.

After restarting the service of Shriman Mahaprabhu in Tamluk, Shri Shyamanand Prabhu left for Basantia with Shri Rasikanand Prabhu etc., where he started service of Shri Gokul Chandra Ji in 1617 A.D.

For His permanent service, Shri Shyamanand Prabhu appointed a beneficiary. Thereafter, he himself, left for his native village Dharendra with his disciples.

During his stay in Dharendra, Shrila Hridaya Chaitanya Adhikari Thakur visited that place with many of his disciples. Noting that Shri Shyamanand Prabhu and his disciples had immersed whole of Utkala in the Stream of Prema Bhakti, pioneered by Shri Chaitanya Mahaprabhu, Shrila Hridaya Chaitanya Adhikari Thakur felt extremely happy and satisfied. During this very period, Shri Shyamanand Prabhu married Shrimati Shyampriya Dasee, daughter of one Shri Jagan Nath Dasa, inhabitant of Bada Balrampur village, on repeated fervent requests from Shri Rasamaya, Shri Bansi, Shri Bhim and Shri Shrikar etc.

As per the advice of Shri Shyamanand Prabhu, Shri Rasikanand Prabhu granted Deeksha to the king of Mayurbhanj, Shri Vaidya Nath Bhanj along with his close relatives. King gave many invaluable gifts to him. Those days, Shri Shyamanand Prabhu was in Shri Govindpur. Shri Rasikanand Prabhu went to him with all the above gifts and Shrimati Yamuna Thakurani, a resident of Mayurbhanj. He presented all the invaluable gifts to Shri Shyamanand Prabhu and compelled him through his repeated requests to accept Shrimati Yamuna Thakurani as his wife. In 1618 A.D., Shri Shyamanand Prabhu Started the service and worship of Shri Govind Behari Ji

in Shri Govindpur and organized a big Raas Festival. From that day onward. Shri Govindpur is known as Shri Raas Govindpur.

Uddand Bhunyaa, landlord of Ballia, a place near Shri Nrisinghpur. was very arrogant, in conformity with his name. A part of the road leading to Neelachal, crossed through the area falling in his estate. Uddand Bhunyaa used to plunder the belongings of the persons crossing through the road falling in his estate. In 1619 A.D., Shri Shyamanand Prabhu went to Ballia with Shri Rasikanand Prabhu and many of his other disciples. Uddand Bhunyaa could not recognise them and assisted by his cruel servants, he attacked them. At that time, a very strange and surprising thing happened. The arrows shot by the servants of Uddand Bhunyaa on Shri Shyamanand Prabhu, Shri Rasikanand Prabhu and their disciples, started boomeranging and hurting the archers themselves. Getting frightened by this miracle, Uddand Bhunyaa surrendered in the lotus feet of Shri Shyamanand Prabhu. The most humane & merciful Shri Shyamanand Prabhu forgave him and showered his choicest blessings on him, due to which the violent & reprobate Uddand Bhunyaa became devout vaishnava. On a request made by Uddand Bhunyaa, the tattered clothes (Goodarees) plundered from poor vaishnavas, which had been kept in a separate room as items of exhibition, were counted. These were 718 in number.

Before taking Deeksha from Shri Shyamanand Prabhu, Uddand Bhunyaa used to get those Vaishnavas killed, who used to pass through the road falling in his estate. He used to store their tattered clothes (Goodrees) in one room of his palace. 718 tattered clothes got counted by Shri Shyamanand Prabhu belonged to the butchered vaishnavas. Shri Shyamanand Prabhu distributed them among the vaishnavas.

From Ballia, Shri Shyamanand Prabhu went to Remuna, with Shri Rasikanand Prabhu and some other disciples for having Darshana of Kheerchora Gopinath Ji. Shrivigraha of Shri Gopinath Ji was carved out by Lord Shri Rama and His beloved wife Shrimati Secta with their own hands on a stone, with the help of an arrow, in Tretayuga. Subsequently, the king of Cuttack took Him to Remuna and adorned Him in the temple especially got constructed for Him. Shri Madhvendra Puri, Param Gurudeva of Shri Chaitanya Mahaprabhu, once visited this temple for Darshana of Shri Gopinath Ji. Shri Gopinath Ji hid an earthenpot full of Kheer (a dish prepared by boiling rice in milk and sugar) for him (Shri Puree) and got it delivered to him through a priest of the temple. Because of this act of hiding (stealing), Shri Gopinath Ji was subsequently known as, "Kheer Chora Gopinath" and continues to be called as such, till date.

Reaching Remuna, Shri Shyamanand Prabhu visited the temple to find that Shri Gopinath Ji was not

adorned there. On missing His Darshana. Shri Shyamanand Prabhu felt so much afflicted that he stopped taking food and water. Afflicted by his suffering. Lord Krishna told Shri Shyamanand Prabhu in a dream that those days, the villagers used to worship Him as Chandi Devi, in the village market. Next morning, Shri Shyamanand Prabhu went to that market with some villagers and found that some villagers were worshipping a stone besmeared with vermilion, treating Him as Chandi Devi. That stone was retrieved from the villagers, cleaned and washed well as per the direction of Shri Shyamanand Prabhu. After washing etc., a very beautiful and glittering Shrivigraha of Shri Gopinath Ji became visible on the stone.

Shri Shyamanand Prabhu organized a festival of twenty four hours' duration and readorned the deity in the temple. At this occasion, Yavan Shah was also present there, who subsequently got Deeksha from Shri Shyamanand Prabhu.

Shri Shyamanand Prabhu went to Gaurdaand, the birth place of Shri Shridhar Goswami, commentator of Shrimad Bhagwatam, after having Darshna of Sapta Sarover, Ram Chandi, Braja Sarover and Gargeshwar Mahadeva etc.

At Gaurdaand, he uttered loudly the word "Baldev", three times as if he was calling some one.

“Whom he was calling” nobody could guess at that time, but because of this call, Shri Baldev Vidya Bhushan, the commentator of Gaudeeya vedanta, took birth at a place near Remuna in the year 1678 A.D.

After restarting the service & worship of Shri Kheerchora Gopinath Ji in Remuna, Shri Shyamanand Prabhu reached Shri Sakshi Gopal, with Shri Rasikanand Prabhu via Neelgiri, Badagram and Bhadrak. It was the time for the Rathyatra in Shri Jagannath Puri. For having Darshana of the Rath of Shri Jagan Nath Ji, both the Prabhus marched towards Puri speedily with other devotees but due to night fall midway, they could not march further towards Puri. They, therefore, broke their journey midway at a place situated at a distance of about 10 miles from Puri. Next day in the morning, after completing their religious routine of the day, they started running towards Puri. In Puri, the Taldhwaja Rath of Shri Balram Ji and Devadalan Rath (chariot) of Shri Subhadra Ji, left towards Gundicha temple amidst the sound generated by blowing of conches, Bheris and beating of Dundubhces (kind of drums) etc., with pomp and show, but the Nandighosh chariot of Shri Jagan Nath Ji remained static (standing) at one place. Thousands of devotees and several powerful elephants of the king of Puri, could not pull the chariot ahead. The king left all hopes, but in the meantime, the Mudeerath of Shri Jagan Nath Ji, got a message from the Lord Himself that His two devotees,

Shri Shyamanand Prabhu and Shri Rasikanand Prabhu had reached Atharahnalaa and that they were coming to Puri for His Darshana. The chariot would move forward only when they would reach Puri.

The king immediately left for Atharahnalaa with his Ministers etc. Welcoming both the Prabhus on their way to Puri, he brought them to the place, where the chariot of Shri Jagan Nath Ji was standing. Shri Shyamanand Prabhu circumambulated the chariot amidst Sankeertan and instructed Shri Rasikanand Prabhu to push it. As soon as Shri Rasikanand Prabhu touched the chariot with his forehead to push it forward, to the chagrin of all those present, it started moving forward speedily and reached it's destination (Gundicha temple) in no time, making a knocking noise.

The amazed king, Gajapati Shri Langhula Nrisingha Deva, gifted a piece of land at a good and lonely place to Shri Shyamanand Prabhu, who established there a Math, known as "Kunja Math".

From Neelachal, Shri Shyamanand Prabhu reached Rajghat with Shri Rasikanand Prabhu and their disciples, via Raas Govindpur and Remuna. One day, a Mayavaadi Sanyasi teased him by calling him "a jhootha khor vaishnava" (a vaishnava in the habit of telling lies), but Shri Shyamanand Prabhu did not feel offended. He went his own way and reached on the Bank of Suvarn

Rekha River with devotees, for a dip. They saw a big crocodile lying there with open mouth. Shri Shyamanand Prabhu said to that crocodile, "O Magar Raj ! due to some bad acts during your previous birth, you have become crocodile in this birth. You should shun violence now. Merciful Lord Shri Krishna shall surely bless you". Surprising all those present there, the crocodile came forward, closer to Shri Shyamanand Prabhu, who granted Harinam Mahamantra to it. After that, the crocodile saluted Shri Shyamanand Prabhu and entered the stream slowly and steadily. Seeing this with his own eyes, the sanyasi started repenting for having offended Shri Shyamanand Prabhu. He fell on his lotus feet and begged for forgiveness. Shri Shyamanand Prabhu blessed him and named him as Shankar Dasa.

From Rajghat, Shri Shyamanand Prabhu left for Bhograi via Bedapal. Goddess Vasuli used to live in Bhograi. Four tantarik Sanyasis used to worship her by offering sacrifices of living beings. One day, those four sanyasis sneered at the vaishnavas following Shri Shyamanand Prabhu. Stung by their sneering, they informed Shri Shyamanand Prabhu accordingly, but he advised them to start Sankeertana, which would ruin those scoundrels.

Same night goddess Vasuli came to the residence of Shri Shyamanand Prabhu in a celestial appearance

and started serving his lotus feet, but Shri Shyamanand Prabhu said to her in anger. "you kill the living beings, drink their blood and eat their flesh. In view of this, you should not touch my feet". Goddess Vasuli apologised repeatedly for all her present and past sins. Merciful Shri Shyamanand Prabhu pardoned her and got her initiated in gaudeeya vaishnava stream through Shri Anandanand, who was his disciple. After her initiation, goddess went to the dwelling place of four wicked tantriks and started punishing them in rage, due to which they at once took refuge in the lotus feet of Shri Shyamanand Prabhu to save their skin. Merciful Shri Shyamanand Prabhu came to their rescue and pardoned them. He counselled them to adopt noble ways of life. They acted according to his advice and became devoted vaishnavas. They were also initiated in gaudeeya vaishnava stream by Shri Anandanand as per instructions from Shri Shyamanand Prabhu.

Once, when he was residing in the house of Shri Rasmaya in Dharenda, Shri Shyamanand Prabhu advised Shri Rasikanand Prabhu to organize such a grand Raas Festival in Shri Gopivallabhpur, which could fascinate the whole universe. Respecting the orders of his Gurudeva, Shri Rasikanand Prabhu organized a grand & wonderful Festival, which was attended by countless vaishnavas from different parts of India. It was so grand, auspicious

and successful, that all the participants, returned to their homes fully satisfied amidst showers of cheers and blessings for Shri Rasikanand Prabhu. The ambrosia (charnamrit) of the feet of one lac vaishnavas collected at that time, is still available in Shri Gopivallabhpur and Shri Shri Radha Shyam Sunder Temple in Shri Vrindavan, worshipped by Shri Shyamanand Prabhu. Shri Shyamanand Prabhu, who had come to participate in this Festival, was still in Shri Gopivallabhpur, when he got an information that a Mughal Subedar Ahmadi Baig was indulging in oppression in Shri Radha Nagar. He was forcibly taking possession of the lands, which had been gifted to Shri Shyamanand Prabhu and Shri Rasikanand Prabhu by several Rajas, Maharajas and landlords of Orissa for the service of Shri Radha Krishna, Sadhus and vaishnavas etc. Hearing about this entirely anti-vaishnava act of Ahmadi Baig, Shri Shyamanand Prabhu advised Shri Rasikanand Prabhu to get those land properties restored. Respecting the orders of his Gurudeva, Shri Rasikanand Prabhu left immediately for Radha Nagar with many of his devotees. He went straight to the palace of the king of Mayurbhanj, Shri Vaidya Nath Bhanj in Vanpur. Those days, a big wild elephant was indulging in the acts of large scale destruction in Vanpur. The inhabitants of Vanpur, including Ahmadi Baig, were living under the shadow of horrifying destruction and death.

Vexed by the religious mannerism, popularity, charming personality and lustrous face of Shri Rasikanand Prabhu, Ahmadi Baig decided to humiliate him. He said to the Rajas, Maharajas and landlords that incase Shri Rasikanand Prabhu was able to overpower the violent wild elephant, he (Ahmadi Baig) would also accept him as a form of Narayan (God). Getting this information through some one, Shri Rasikanand Prabhu left for the residence of Ahmadi Baig, in a palanquin, chanting sacred Harinam. Incidentally, the violent elephant entered Vanpur through the same road, by which Shri Rasikanand Prabhu was going to meet Ahmadi Baig.

Seeing the elephant, the companions/disciples of Shri Rasikanand Prabhu, who were following him, ran for shelter in all directions leaving Prabhupada all alone, but not scared by the animal, he (Prabhupada) came out of the palanquin and continuing chanting of Harinam, he started waiting for the elephant. Violently screaming animal, raised up it's trunk and ran towards Shri Rasikanand Prabhu but coming closer to him, it stood silently before him. Shri Rasikanand Prabhu fondled it's body, with his hands endowed with supernatural power and delivered some sort of sermon near it's ear. Listening to the sermon, the violent elephant started shedding tears and saluting him (Shri Rasikanand Prabhu) time and again. Shri Rasikanand Prabhu granted Harinam Mahamantra in it's left ear and renamed it as Gopal Dasa.

Subsequently, that Gopal Dasa elephant wearing Tulsi Mala, around it's neck, became a faithful servant of Sadhus and vaishnavas. Subedar Ahmadi Baig saw the above miracle with his own eyes, because he was standing on the top of his palace, at that time. Observing the Majesty and exaltation of Shri Rasikanand Prabhu, he got scared, took refuge in his lotus feet and returned all those land properties, which had been confiscated by him. He also donated several new villages for the service of Sadhus and vaishnavas.

Aforesaid Gopal Dasa elephant was a human-being, during His last birth. He was kayastha by caste and was inhabitant of vanpur. His name was Harihar. While going to Neelachal from Ramkailee, Shri Chaitanya Mahaprabhu had stayed with him. During his stay with Hari Har, Shriman Mahaprabhu observed that he (Hari Har) used to offer about five kilograms of uncooked rice to Shri Shaligram, through a chaste Brahman, adhering to religious practices. Infuriated by his this serious offence, Shriman Mahaprabhu cursed him to become an elephant during his next birth. That Hari Har had taken rebirth as elephant and was engaged in large scale violence and destruction in Vanpur.

While returning from Vanpur, Shri Rasikanand Prabhu stayed in Shri Jagannathpuri for a day. Shri Jagan Nath Dev Ji directed him through a dream at night, to start His worship and service in Shri Gopivallabhpur with

the name of Shri Govind. In the morning, two inhabitants of Neelachal, who happened to be very good sculptors and whose names were Raghunath Kameelya and Ananda Kameelya, met Shri Rasikanand Prabhu after getting separate instructions from Shri Jagan Nath Dev Ji.

Shri Rasikanand Prabhu brought them to Shri Shyamanand Prabhu, who was living those days in Thooria. Shri Shyamanand Prabhu got prepared by them an extremely beautiful Shrivigraha of Shri Gokul Chandra Ji. After that, Shri Rasikanand Prabhu took both of them to Shri Gopivallabhpur under directions from Shri Shyamanand Prabhu. He got prepared a celestial and fascinating Shrivigraha of Shri Govind Ji, by them. He got Him (Shri Govind Ji) married to the selfmanifested Shrivigraha of Shrimati Radha Rani, procured from the palace of the king of Mayurbhanj and got himself immersed in the worship and service of this divine couple.

From Thooria, Shri Shyamanand Prabhu went to Ghatshila with Shri Rasikanand Prabhu. The king of Ghatshila, donated village Saatutee to them for the service of Sadhus and vaishnavas. Shri Shyamanand Prabhu renamed the village as Shri Shyamsunder Pur. After staying here for some days, he went to a village named Ayodhya, where he got constructed a new house and lived there for some time.

From Ayodhya, when he went to Saan Govindpur, his three wives, Shrimati Gaurang Dasee, Shrimati

Shyampriya Dasee and Shrimati Yamuna Dasee also joined him.

Shri Shyamanand Prabhu kept touring whole of Utkal Pradesh, with Shri Rasikanand Prabhu for propagation of sacred Harinam and love pioneered by Shri Chaitanya Mahaprabhu. To bring the worship grandeur of Shri Rasikanand Prabhu to light, Shri Shyamanand Prabhu one day decorated him with the title of "Thakur Goswami" i.e "Dev Goswami". After that, all the persons started addressing him as "Dev Goswami", as per the instructions of Shri Shyamanand Prabhu.

After this, Shri Shyamanand Prabhu organized Dol Festival in THOORIA, with Shri Rasikanand Prabhu and Shri Damodar etc. Immediately after the Dol Festival, he was ordered by Lord Shri Krishna, to go to Braja. He got ready to leave for Braja, by entrusting Shri Rasikanand Prabhu with the responsibilities of Shyamanandee Gosthee but because of humble & fervent requests from Shri Rasikanand Prabhu and other devotees, he was compelled to change his decision. In the intervening period, he developed acute Rheumatism. Shri Rasikanand Prabhu brought a medicinal oil Brand named 'Himsagar', from a renowned Ayurvedic Physician (Vaidya). Shri Hari Chand. By massaging his head with that oil, he got relief from the ailment, little by little.

After recovery, Shri Shyamanand Prabhu left

Thooria for Shri Gopivallabhpur, with Shri Rasikanand Prabhu etc.

During his stay in Shri Gopivallabhpur, Mahant Suryanand of the Seat of "Shri Sect" of vaishnavas, in Galta of Rajasthan, visited Shri Gopivallabhpur with 14000 Naga Sanyasees. Influenced by the regular systematic worship of Shri Govind Ji, as per the best possible methods & conventions and systematic regular service to hundreds of Sadhus etc, Shri Suryanand developed a desire to take rebirth as a son of Shri Rasikanand Prabhu, but on a request from Shri Shyamanand Prabhu, he agreed to take birth as Nayanand, son of Shri Radhanand, who was elder son of Shri Rasikanand Prabhu.

Shri Suryanand had a scar mark on his back, which had been caused by a stroke of dagger. When he took rebirth as Nayanand, that mark again appeared on his back. It was established on the basis of that scar mark that Shri Suryanand had really taken rebirth in the form of Shri Nayanand.

After the departure of Mahant Suryanand from Shri Gopivallabhpur, Shri Shyamanand Prabhu went to keshyaary via Rohini. On his arrival at that place, several Festivals were organized regularly, in which countless people from villages and tribal areas used to participate. One night, goddess Sarv Mangla came to Shri

Shyamanand Prabhu and started praising and applauding him but Shri Shyamanand Prabhu, springing surprise on her, told her that she used to kill living beings to hold (retain) her own life. He asked her not to touch him. Getting a rebuke from him, the goddess became restless and holding his feet, she sought his forgiveness. Merciful Shri Shyamanand Prabhu granted Deeksha to her. Taking a pledge to shun violence, goddess Sarv Mangla became a devout vaishnavee.

The Mughal Administrator of the area, developed a feeling of jealousy against Shri Shyamanand Prabhu due to his popularity, ongoing festivals and sankeertan etc. He hit out a plan to contain his (Shri Shyamanand Prabhu's) influence. The Mughal Administrator thought that Shri Shyamanand Prabhu was the Guru of the persons belonging to sanvtaal and lodha castes of tribal area and incase Shri Prabhupada was put behind the bars, the wicked persons belonging to both these castes, could also be put in stocks. On this pretext, he arrested and put Shri Shyamanand Prabhu behind the bars. Despite that, Prabhupada remained immersed in devotion as usual, with countenance and without any grudge, but Lord Shri Krishna, who is merciful to His devotees, could not tolerate the insult of His devotee. Within three days, the wife and son of the said administrator died. He suffered financial losses, lost so many horses and elephants and faced uncounted and unending difficulties in his day to

day life. He became conscious about his impregnable offence committed against a devout vaishnava after suffering so many debacles and at last he took refuge in the lotus feet of Shri Shyamanand Prabhu, who showered his kindness on him also. By his grace, the Mughal Administrator became a devout vaishnava.

When Shri Shyamanand Prabhu reached Panchati from Keshyaree, the landlord of that place, took Deeksha from him with all members of his family. He then went to Patashpur, where Shri Nrisingha Gajapati also took Deeksha from him. From Patashpur, he went to Khanakul, via Narayangarh, where he recited the Katha relating to the divine and wonderful performance of Shri Abhiram Gopal, as to how he was left in a cave in Dwaapar Yuga, how he was brought to Khanakul in Kaliyuga by Shri Chaitanya Mahaprabhu and how the service and worship of Shri Gopinath Ji was started by him (Shri Abhiram Gopal) at that place. Shri Shyamanand Prabhu related the entire sequence of events of that episode.

One day, the Kayastha Deewan of Khanakul took Shri Shyamanand Prabhu to his residence, with his devotees. At that time, a big yajna was in progress at his home. The chief priest (Purohit) of that yajna, sent out his assistant to bring fire, to lit the Havan Kunda. At this, Shri Bhuvan Mangal, a disciple of Shri Rasikanand Prabhu, who was present at that place, challenged the

chief priest, saying that fire brought from an other place was not desirable in the ongoing yajna and that in all yajnas only Brahmaagni was desirable. Hearing these remarks, the chief Priest felt offended and challenged Shri Bhuvan Mangal to produce Brahmaagni. Shri Bhuvan Mangal accepted the challenge and produced Brahmaagni by blowing air from his mouth. Seeing his supernatural act, all those present there, expressed their reverence and praise for Shri Bhuvan Mangal.

From Khanakul, Shri Shyamanand Prabhu went to Chandan Nagar, via Choönchuda. At this place he organised a festival of twenty four hours' duration, after starting the service and worship of Shri Shri Radha Govind Ji, on the bank of Ganga Ji, in the year 1628 A.D. Then he left for Basantia via Meergoda, where he had started the worship & service of Shri Gokul Chandra Ji long ago. At night, Shri Gokul Chandra Ji told him in dream that he used to go for grazing of the cows, with Gops early in the morning and used to come back late in the evening. He used to feel so much impatient and restless due to hunger, that he was unable to enjoy sound sleep. He further said that it was absolutely true that he used to suffer because of hunger. After the dream, Shri Shyamanand Prabhu woke up and sent for the beneficiary of the temple. He made suitable arrangements for the timely preparation and offering of Bhog (food) to the deity i.e Shri Gokul Chandra Ji.

From Basantia, Shri Shyamanand Prabhu went to Shri Shyamsunderpur, via Hijalee and Mayurbhanj. In the intervening period, Shrila Hridaya Chaitanya Thakur disappeared in Ambika. Hearing about the sad disappearance of his Gurudeva, Shri Shyamanand Prabhu wept bitterly. After organising a befitting separation Festival in his memory, Shri Shyamanand Prabhu left for Shri Govindpur, where he got the bad news about the disappearance of his dear disciple Shri Damodar. He immediately sent for Shri Rasikanand Prabhu and on his arrival, Shri Shyamanand Prabhu told him, that Shri Damodar had shown him the way to leave this world. He organised the first separation festival of Shri Damodar and second separation festival of Shrila Hridaya Chaitanya Adhikari Thakur in Shri Govindpur. In the presence of the devotees, who had come to participate in the second separation festival of Shrila Hridaya Chaitanya Adhikari Thakur, he said to Shri Rasikanand Prabhu, "Rasik ! as per the wishes of Lord Shri Krishna, all inhabitants of Utkala have been got immersed in the ocean of His love. Please live in this world and roam with those people for sometime more. I have got orders of Lord Shri Krishna to leave this world. Therefore, I shall not live here for long." Disclosing this to all, he went to Shri Nrsinghpur with Shri Rasikanand Prabhu and some other devotees. He got an attack of acute rheumatism at that place. Despite best treatment, there was no improvement in his health for four months. Many renowned and established

Ayurvedic physicians reached there for his treatment. Shri Rasikanand Prabhu also remained in his service and looked after him day and night.

One day, Shri Shyamanand Prabhu called all the devotees present there, to his room and said to them, "Please do not make more efforts for my recovery, as I have received a call from Lord Shri Krishna to leave this world. I shall now say good bye to you all and this world. Leaving all efforts for my cure, you all should start and perform Akhand Keertan, day and night. Sadhus should read and recite Shri Krishna Katha. At this juncture, this is the only medicine for me." Saying this, he called Shri Rasikanand Prabhu near him, placed his feet on his (Shri Rasikanand Prabhu's) head and transmitted his full power in him. In the presence of all the devotees of Shyamanandee Gosthee, Shri Shyamanand Prabhu tied a turban on his (Shri Rasikanand Prabhu's) head, applied a tilak on his forehead with his own hands and declared him as a Mahant of entire Shyamanandee Gosthee. The descendants of Shri Rasikanand Prabhu, still continue to keep unbroken the stream of the kindness of Shri Shyamanand Prabhu.

From Jyestha Shukla Panchami of the year 1623 A.D., the twelve days' punishment festival started in Shri Govindpur, as per practice. On the other hand, Shri Rasikanand Prabhu was busy in the look after service of Shri Shyamanand Prabhu in Shri Nrisinghpur. On full

moon day, there was sudden increase in the pains of Shri Shyamanand Prabhu. Because of this, all the devotees became restless. Nam Sankeertan was going on uninterrupted for the last several days, echoing and humming the skies of Shri Nrisinghapur. In such conditions, on the day of Poomima of Jyestha Sankranti Pratipada, Shri Shyamanand Prabhu breathed his last amidst continuing Sankeertan and heart-rending wailing of lacs of vaishnavas.

Shri Rasikanand Prabhu also wept bitterly and fell unconscious several times. The news of the disappearance of Shri Shyamanand Prabhu spread like wild fire in no time, in whole of Utkala. Lacs of vaishnavas assembled in Shri Nrisinghpur to mourn his disappearance. The poignant wailing of vaishnavas became heart rending. It was decided unanimously to establish two samadhies of Shri Shyamanand Prabhu. One was got constructed in Shri Nrisinghpur (Present day Kanpur) and the other in Shridham Vrindavan, near Shri Shri Radha Shyam Sunder Temple.

O Kanak Manjari Shyamanand ! we bid fare well to you. While remaining immersed in the worship and service of Shri Shri Radha Shyam Sunder Ji in eternal Vrindavan of Shri Golok Dham, please keep showering the nectar of your divine grace on the people afflicted by the heat of Kaliyuga. May your merciful sight help them at every stage of their blissful voyage.

APPENDIX

Shri Shyamanand Prabhu was not merely a great religious preacher and supreme vaishnava. He was also a renowned flute player, singer, proficient musician and a famous poet:

The Ranechaty or Renety notes of sankeertan were his new creation. Different songs sung by the majority of the people in present day Orissa in Oriya language in Renety tune, were also written and pioneered by him.

Many songs written by Shri Shyamanand Prabhu in Bengali and Oriya, are still available, but because these were written only in these two languages, therefore, these have not been published in this book.

The flute used by Shri Shyamanand Prabhu, a Rosary made of palm leaves, with verses of Geet Govindam written on them, a small Govardhan Rock, Shrimad Bhagwat Puran and some of the tattered clothes (Goodrees) used by him, are preserved and still available in the principal (original) seat of Shyamanandee Gosthee at Shri Gopivallabhpur.

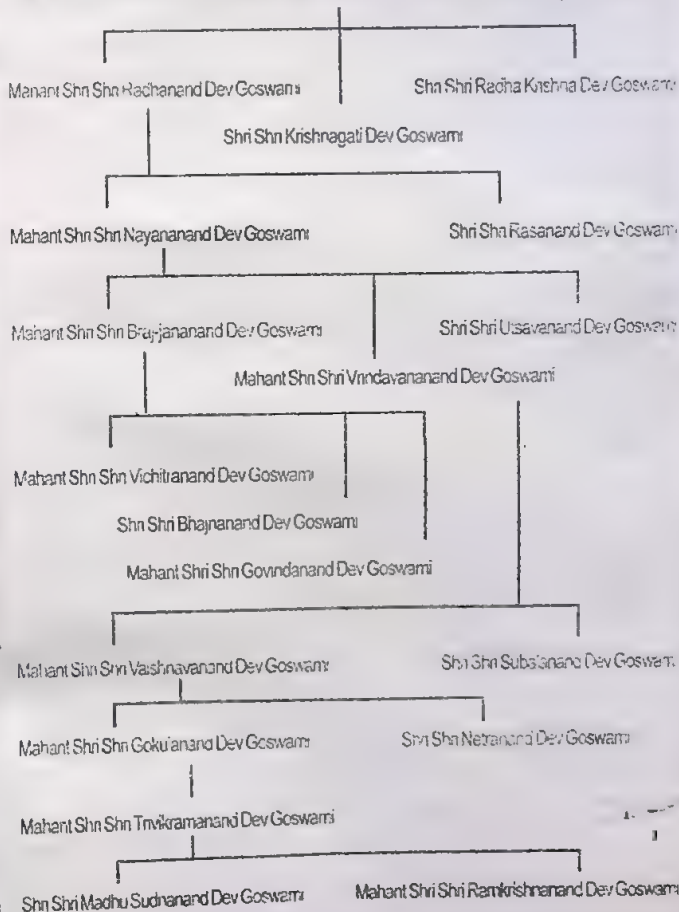
Otherwise, Shri Shyamanand Prabhu had countless disciples, but he had only thirteen principal

disciples, including Shrimati Shyam Dasi, wife of Shri Rasikanand Prabhu. Since she was a woman, therefore, reference about his only twelve branches is found in the books.

Shri Shyamanand Prabhu and Shri Rasikanand Prabhu both jointly established and got constructed, three thousand and five hundred temples and Maths in different parts of India, which show the volume of work done by them, to intoxicate the people of world (troubled and afflicted by Kaliyuga) with the divine name of Lord Shri Krishna.



Successive Mahants of Shri Shyamanandee Gosthee
Shri Shri Shyamanand Prabhu
 Mahant Shri Shri Rasikanand Dev Goswami (Prabhu)



Mahant Shri Shri Ramkrishnanand Dev Goswami

Shri Shri Anandanand Dev Goswami

Shri Shri Sandranand Dev Goswami

Shri Shri Sachidanand Dev Goswami

Shri Shri Vishwambhuranand Dev Goswami

Mahant Shri Shri Sarveshwaranand Dev Goswami

Mahant Shri Shri Nandanandanand Dev Goswami

Shri Shri Shachinandanand Dev Goswami

Mahant Shri Shri Govind Gopalanand Dev Goswami

Mahant Shri Shri Gopal Govindanand Dev Goswami

Mahant Shri Shri Krishna Keshvanand Dev Goswami

Shri Shri Radha Govindanand Dev Goswami

Shri Shri Shyam Sundranand Dev Goswami

Shri Shri Krishna Gopalanand Dev Goswami

Shri Shri Braja Gopalanand Dev Goswami

Shri Shri Gaur kishoranand Dev Goswami

Distinguished Darshanas available in

Shri Shri Radha Shyam Sunder Temple

1. **Small Shri Shri Radha Shyam Sunder Jee (Lala-Lalee Jee) worshipped by Shrila Shyamanand Prabhu, adorned on the leftside of the temple :**

Shrimati Radha Ranee Jee had gifted the divine Deity of Shri Shyam Sunder Jee (Lala Jee) manifested from Her lotus heart, to Shrila Shyamanand Prabhu for worship and service, on the Basant Panchami day of the year 1578 A.D. She Herself had briefed Shrila Shyamanand Prabhu about the gains and benefits of the Darshanas and various services at the lotus feet of this Deity.

The king of Bharatpur found a self manifested Deity of Shrimati Radha Rani (Lalee Jee) among the invaluable gems etc. available in his treasury. He came to the grove of Shrila Shyamanand Prabhu in Shridham Vrindavan and performed Her marriage with Shri Shyam Sunder Jee. The king also got constructed a magnificent temple for the divine couple and Lala-Lalee Jee shifted to this temple from the underground worship Hut of Shrila Shyamanand Prabhu.

Before his disappearance, Shrila Shyamanand Prabhu entrusted the job of worship and service of these Deities, to Shrila Rasikanand Prabhu. From that day onward, the descendants of Shrila Rasikanand Prabhu are continuously engaged in Their service.

Divine image of Shri Shyam Sunder Jee (Lala Jee) is the only Deity, which was manifested by Shrimati Radha Rani from Her lotus heart. Shrila Shyamanand Prabhu was the only person in this world, upon whom Shri Jee had bestowed Her grace of this kind.

2. Shri Shri Radha Kunj Behari Jee :-

These Shrivigrahas adorned on the right side of the temple, were worshipped by Shri Shri Brajajananand Dev Goswami, the fourth successive Mahant of Shri Shyamanandee Gosthee. He found Them in Nandgaon during his stay at that place. After his disappearance, these Deities were brought to Vrindavan by Shrila Baldev Vidya Bhushan Pada and adorned in Shri Shri Radha Shyam Sunder Temple.

3. Big Deities of Shri Shri Radha Shyam Sunder Jee :-

Above Shrivigrahas, adorned in the middle of the temple, were got-carved out, installed and worshipped by Shrila Baldev Vidya Bhushan Pada. After his grand

success in establishing the supremacy of Gaudēeya Vaishnava Sect and winning recognition for the same in a meeting of the vaishnavas from all the four sects, held at Galtā Gaddi near Jaipur City of Rajasthan, Shrila Baldev Vidya Bhushan Pada returned to Vrindavan. He was appointed as beneficiary of Shri Shri Radha Shyam Sunder Temple by the Ruling Mahant of Shri Shyamanandee Gosthee, Shri Shri Brajajananand Dev Goswami. After assuming charge, he observed that Shrivigrahas of Lala-Lalee Jee, were very small in appearance and it was difficult to dress and embellish them properly. Infact during his stay in Jaipur, he had been attracted by the charming and fascinating embellishment of Shri Govind Dev Jee and had developed a fervent desire that embellishment of Shri Shri Radha Shyam Sunder Jee should also be unique in every respect. To give practical shape to his desire, he had procured special stone from Neelgiri of Orissa, had got carved out a supernatural fascinating Shrivigraha of Shri Shyam Sunder Jee along with the Shrivigraha of Shrimati Radha Ranee Jee made of Ashta Dhatu (Eight metals) with the permission of the ruling Mahant and had got them installed in the temple on Basant Panchmi day of the year 1719 A.D.

Most beautiful and fascinating Shrivigrahas of this kind are not available any where else.

4. Underground worship Hut (Cave) of Shrila Shyamanand Prabhu.

After his arrival in Shridham Vrindavan, Shrila Shyamanand Prabhu had got constructed the above Cave (worship Hut) measuring 16'×7'×7', about 5 feet below the normal ground level. After hard devotion of 12 years in this cave, he had achieved divine perfection along with distinguished grace of Shrimati Radha Ranee Jee in the form of the divine & fascinating Deity of Shri Shyam Sunder Jee manifested from Her lotus heart. Shrila Shyamanand Prabhu had adorned this Shrivigraha in this very Hut in the first instance and continued worshipping the same at this place till the construction of the temple. Later on the Gaudeeya Vedanta Commentator Shrila Baldev Vidya Bhushan Pada had also got himself immersed in hard devotion in this very cave. Most of his books were also written here.

5. Location, where the supernatural Anklet of Shrimati Radha Rani Jee was found :-

Above place is situated at some distance from Shri Shri Radha Shyam Sunder Temple, but comparatively closer to Shri Shri Radha Damodar Temple. It stands very close and attached to the Samadhi of Shrila Shyamanand Prabhu. At this very venue, Shrila Shyamanand Prabhu had found the invaluable gem

studded Anklet of the left foot of Shrimati Radha Rani Jee, during the course of cleaning (brooming) of the groves, on the Basant Panchmi Day of the year 1578 A.D. From those very days, a small platform made of marble, glorifies this place but some selfish money minded persons are now a days engaged in projecting 'Jharu Mandal' as the place where Shrila Shyamanand Prabhu had found the Anklet in question. This is a white lie, pregnant with a desire to collect money by hook or crook from simple hearted artless people.

6. Samadhi of Shrila Shyamanand Prabhu :-

Samadhi of Shrila Shyamanand Prabhu is situated at a place falling in the erst while Nidhivan area, very close to the location, where the divine Anklet of Shrimati Radha Rani Jee was found. It was got constructed in 1630 A.D. Shrila Shyamanand Prabhu had otherwise disappeared in Shri Nrisinghpur of present day Orissa, but after his cremation, two Samadhis of his mortal remains were got constructed, one in Shri Nrisinghpur and the other one in Shridham Vrindavan.

7. Samadhi of Shrila Baldev Vidya Bhushan Pada :-

The above Samadhi is situated behind the temple of Shri Shri Radha Shyam Sunder Jee.

Shri Baldev Vidya Bhushan had come to Vrindavan

from Neelachal after obtaining Deeksha from Shrila Radha Damodar Jee, who was beneficiary of Kunja Math established by Shrila Shyamanand Prabhu. His Deeksha name was Ekanty Govind Dasa. After his arrival in Vrindavan, he started living in the underground worship Hut of Shrila Shyamanand Prabhu, situated in the premises of Shri Shri Radha Shyam Sunder Temple. As has been said earlier, he had got installed the big Deities of Shri Shri Radha Shyam Sunder Jee in the temple on the Basant Panchmi Day of the year 1719 A.D. In addition to the installation and worship of these Deities, he had written most of his books, during his stay at this place. He spent rest of his life by remaining busy in the worship and service of Shri Shri Radha Shyam Sunder Jee and disappeared on Ganga Dasehra Day of the year 1768 A.D. His Samadhi was got constructed behind the temple of his Tutelary Deities Shri Shri Radha Shyam Sunder Jee.

8. Samadhi of Shri Shri Brajajananand Dev Goswami :-

The fourth Mahant of Shri Shyamanandee Gosthee, Shri Shri Brajajananand Dev Goswami, had come to Braja Mandal, by a boat upstream Ganga and Yamuna via Varanasi etc. Braja Mandal had not had rainfall for the last so many years. For the deliverance of the inhabitants of this area, Shri Shri Brajajananand Dev Goswami had brought showers at this place, by the virtue

of his supernatural power, as a result of which, all the inhabitants of Nandgaon, had taken Deeksha from him. He found the Shrivigrahas of Shri Shri Radha Kunja Behari Jee during his stay in Nandgaon. After his disappearance and resultant cremation, two samadhis of his mortal remains were established, one in Nandgaon, near Shri Nrisingha Deva Temple and the other in Shridham Vrindavan, behind the temple of Shri Shri Radha Shyam Sunder Jee.

9. Samadhi of Shri Shri Sarveshwaranand Dev Goswami :-

Twelfth Mahant of Shri Shyamanandee Gosthee, Shri Shri Sarveshwaranand Dev Goswami had come to Vrindavan from Shripat Gopivallabhpur after his pilgrimage to other holy places of India. He disappeared on the 8th day of the Bengalee Paush Month, after spending some time in the service and worship of Shri Shri Radha Shyam Sunder Jee. Two Samadhis of his mortal remains were established, one each in Shripaat Gopivallabhpur and Shridham Vrindavan, behind Shri Shri Radha Shyam Sunder Temple.

Samadhis of several other persons endowed with supernatural power, are also situated behind Shri Shri Radha Shyam Sunder Temple and by the side of the Samadhi of Shrila Shyamanand Prabhu.

10. Charnamrita (Ambrosia of the feet) of one lac vaishnavas :-

In accordance with the direction from Shrila Shyamanand Prabhu, Shrila Rasikanand Prabhu had organized a huge and magnificent Raas Festival in Shripaat Gopivallabhpur, in which countless vaishnavas from Gaud Mandal, Neelachal, Braja Mandal and other holy places of India had participated.

As per the direction from Shrila Rasikanand Prabhu, feet of one lac vaishnavas were washed and the charnamrita (Ambrosia of their feet) was collected and preserved which is still available in Shripaat Gopivallabhpur as also in Shri Shri Radha Shyam Sunder Temple of Shridham Vrindavan.





Sri Sri Rasikananda Prabhuji



Smt. RadhaRani giving a dot inside the tilaka of kanakamanjari (Sri Shyamananda Prabhu) in 1578 A.D., in Sridham Vrindavan



After manifesting the deity from her own heart Smt. RadhaRani giving the deity to Kanakamanjari (Sri Shyamananda Prabhu) through Sri Lalita Sakhi (in 1578 A.D.), in Sridham Vrindavan



The Holy place where Sri Shyamananda Prabhu found the anklet of Smt. RadhaRaniji (in 1578 A.D.) in Sridham Vrindavan



Sri Sri Radhashyamsundar Temple in Sridham Vrindavan got constructed by king of Bharatpur in 1580 A.D.



Bhajana Kuteer of Sri Sri Shyamananda Prabhuji (built in 1586 A.D.) in Sridham Vrindavan



Samadhi of Sri Sri Shyamananda Prabhu (built in 1630 A.D.) in Sridham Vrindavan